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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

INTROIT.

'Twere bliss to see one lark
Soar to the azure dark
Singing upon his high celestial road.
I have seen many hundreds soar, thank God!

To see one spring begin
In her first heavenly green
Were grace unmeet for any mortal clod.
I have seen many springs, thank God!

After the lark the swallow,
Blackbirds in hill and hollow,
Thrushes and nightingales, all roads I trod,
As though one bird were not enough, thank God!

Not one flower, but a rout,
All exquisite, are out;
All white and golden every stretch of sod,
As though one flower were not enough, thank God!

—*Katherine Tynan Hinkson.*

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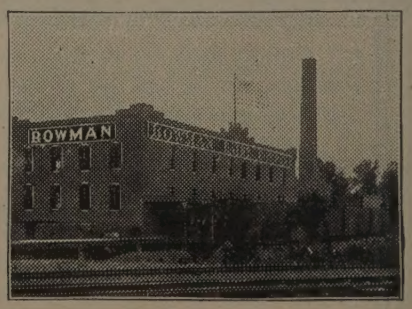

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVII THURSDAY, MAY 3, 1906 NUMBER 10

Let us learn to be content with what we have. Let us get rid of our false estimates. Set up all the higher ideals —a quiet home, vines of our own planting; a few good books full of the inspiration of a genius; a few friends worthy of being loved, and able to love us in return; a hundred innocent pleasures that bring no pain or remorse, a devotion to the right that will never swerve, a simple religion empty of all bigotry, full of trust and hope and love—and to such a philosophy this world will give up all the empty joy it has.—*David Swing.*

The Little Chronicle, a news magazine as valuable to busy people as it is to boys and girls, pays twenty-five cents for every "cute saying," and they are scarce at that. But the little girl who wondered why the cows did not blow their horns might still more wonder how so many hornless creatures find horns to blow.

Already the silver lining of the horrible cloud that o'ercast California is lighting up, not only the lives of the unfortunates, but illuminating the world. Louis Post in *The Public* well says: "It is a spectacle calculated to revive confidence in human nature wherever that confidence has died out." But with equal insight this editor says: "We cannot reflect upon our generosity in giving without tainting the gift, degrading the recipient and damning ourselves." The country has done well, but none too well. Not the millions but the failure to find them would be the surprising fact. We have not been charitable; we have but recognized our debt, paid a life assessment. Alas that it should take an earthquake to compel us to recognize the binding claim of such assessments.

The *Chicago Tribune* is responsible for the thrilling story of the execution of a Russian lieutenant who asked the privilege of an officer, that he might be shot with his eyes open, and further asked for a glass of water as he stood on the death line, and, holding it high above his head, cried: "To the Russian people and the social revolution!" "Fire!" was the word of command, but fourteen of the thirty soldiers lowered their pieces, overawed by the sublimity of the heroic pledge in the face of death. The sixteen who had fired were speedily marched out, the fourteen left standing. "Fire!" Again was the command, and the fourteen followed their lieutenant into the same mysterious land. Such is discipline; such is war; such is tyranny; such is the barbarism of a piety unillumined by democracy, unsanctified by freedom and justice.

UNITY has already called attention to the fact that the Board of Education of Minneapolis with creditable promptness honored one of their own public school buildings with the name of "Henry M. Simmons," the benignant citizen who so exemplified the value and inspiration of public schools. We now learn that the school "is erected in a section of the city that is populated very largely by working men who have very little to show for their effort, except an indifferent living." This, too, is as it ought to be. If Henry Simmons is to have a memorial, let it be among the people, the poor people, the rights of whom he so fearlessly championed and the value of whom he so highly appreciated. It goes without the saying that these people cannot do much towards buying pictures or otherwise decorating the building. It would seem as though there are many friends of Mr. Simmons throughout the northwest who might like to do something towards decorating this building with pictures worthy the place and worthy the man. One admirer has already undertaken to raise the necessary sum towards placing a good piano in the building. We would not precipitate correspondence upon Minneapolis friends without authority, but we will be very glad to receive any suggestions or donations, in money or in kind, to this end, at UNITY office, and pass the same along.

The Mail and Times, of Des Moines (Iowa), for April 28 has an illustrated article on the "Business Women's Club House" in that city that should be studied by all those interested in social betterment in all large cities. The story of the institution is an inspiring one. The present home is indeed homelike, both without and within, as the picture testifies. It offers comfortable accommodations for sixty-eight wage-earning girls, who are able to enjoy congenial companionship, good air in a respectable neighborhood and a boarding expense of from $2.75 to $3.75 a week. Girls who are starting on very small wages are enabled to begin at still lower rates. The institution is not only self-supporting, but is slowly and surely acquiring its right to the building. All this is made possible by a public spirited citizen of means, who advanced the first cost and stood guarantor for the needed additions and extensions. How slow are the men of means and their "reforming" wives to see the opportunities in these directions. Can the wealthy always monopolize the boulevards and the avenues improved and perfected by public taxes, while intelligence, culture, ambition, self-sacrificing industry are remanded

to the back streets, alleys, unsanitary quarters and dreary boarding houses? This is not a charity; it is business which, like all others, needs intelligence, leisure and a degree of capital to rightfully promote.

Horace Bushnell stands in American history as a progressive minister of religion, but he was also a great citizen with prophetic insight. Edwin D. Mead six years ago in a lecture on "Horace Bushnell as a Citizen" calls attention to Mr. Bushnell's criticism of the unfortunate situation of San Francisco, which he said ought to have been built across the bay where "there was never in the world such a site for a magnificent commercial city. But alas! the city is fixed elsewhere by the mere chance landing of adventure and a change is forever impossible." But Mr. Mead in his centennial lecture suggests: "It is a fair thing for San Francisco to consider even at this late date, in view of the fact that she is likely to become one of the great cities of the world, whether it would not be profitable for her now boldly to act upon Mr. Bushnell's wisdom, and prove that to men of adequate vision and adequate energy no change which is commendable is too great to be possible." Has the earthquake and the fire made way for the still small voice of wisdom spoken by Mr. Bushnell over a quarter of a century ago and enforced by Edwin D. Mead six years ago? Mr. Burnham, the Chicago architect, was already at work upon plans for beautifying San Francisco. Now calamity has given him an open field, but the city beautiful will begin at the workingmen's quarters. Let the homes of the workingmen be made non-combustible, however cheaply the marts of trade may be constructed.

A writer in the *Detroit Free Press* advises any stranger in Green Bay, Wis., over Sunday to attend the church over which Rev. J. M. A. Spence presides, enforcing the suggestion with an attractive account of the "innovations" which the earnest minister has introduced in this church. The "innovations" are not simply in the matter taught, but in the manner of teaching. It is a creedless church, welcoming all those who would make the Christ spirit dominant in their lives and in all the relations of men to each other, to unite. It is not a formless church, but it ventures on new and elastic forms. The Sunday evening services are held in the parlors of the church, prefaced by an informal handshake and reception on the part of the minister, and concluded by the informal passing around of simple refreshments. Perhaps the church of the future is to profit quite as much by an adaptation of methods as it is by a revision of doctrine. In these days of experimentation in education and statecraft, as well as in the domestic and industrial worlds, it ill becomes church officials to grow restive under experimentation in the methods of church life. In most churches the old routine is not sufficiently satisfactory or efficient to justify the indignation and attendant interference with those who sincerely try to find more adequate ways of expressing spirit and organizing the worship of corporate man. It becomes the representatives of the church not to discourage, but to encourage honest innovators on these lines.

The Rev. Charles M. Sheldon, of Topeka, Kan., who has done so much towards developing his own and other churches on the line of social service, has recently called forth from W. T. P. Bliss, a minister of the Episcopal church, full explanation and justification of his arraignment of the modern church for its lack of social service, in the pages of the *Independent*. Mr. Bliss admits that the church may lead in charities, but he quotes President Tucker as saying:

> "The philanthropy which is content to relieve the sufferer from wrong social conditions postpones the philanthropy which is determined at any cost to right those conditions."

But in point of personal sacrifice, of finding employment for the unemployed, finding sick benefits for the unfortunate, the enforcement of honesty in business, the consecration of civil weal, the church is still found lagging behind labor unions and other civic organizations. There seems to us to be great significance in these closing words, of which it behooves our church functionaries and denominational managers to take note:

> "Some think the only function of the church is to be an inspirer—not to do social reform work. It is a defensible position. But if it be so, I recognize still that social action, social structural reform, not charity, is the need today. I recognize further that this is what is coming, and coming rapidly in America, as in all countries. And for this I have to recognize that the church is doing and as now constructed can do very little. Therefore, when you ask me of the future, I know not. I believe in the church, I believe there always will be a church. 'The gates of death shall not prevail against her.' But I also fear that the church has got to go down into the gates of death."

An old man in the 76th year of his age spending eight and one-half hours a day in breaking stone inside of prison walls is not a pleasant thing to contemplate, and when this sentence is imposed upon a man for his pertinacity in advocating what he deems the cause of liberty, domestic and social reform, the case becomes still more deplorable. Such is the situation of Moses Harman, the editor of *Lucifer*. *Lucifer*, a poor little weekly paper, printed on cheap paper, is a familiar on our exchange table. Frequently we take it up, never to be much interested in its contentions, which seem to us to be ill proportioned,—a half-truth over-emphasized into something very like error—but it always impresses us with the sincerity of the editor and the conviction on his part that he was championing a needed reform. Certainly he was ever dealing with problems of profound significance and with questions about which science, religion and the state must concern themselves more and more. *Lucifer* concerns itself largely with the problems of sex, marriage and the perpetuation of the race. Such discussions ought never to be confounded with the corrupting and corrupted instrumentalities that breed obscenity and lust.

Such instrumentalities seek obscurity, not publicity. They are covered under the specious mantle of respectability; they wear the livery of virtue and oftentimes of religion. Poor old Mr. Harman may be an unwise man; he is not a bad man, and the sentence that consigned him to a year's imprisonment at hard labor is an outrage. Some three months of his service are already served. UNITY joins with the petitioners who beg President Roosevelt for a reprieve of the unwise sentence. We believe in vigilantly guarding the purity of the postal service, but there ought to be sense enough in the administration of the postal laws to avoid this pitiable straining out of a gnat while swallowing the camel.

The Congress of Religion

ITS VINDICATION AND OPPORTUNITY.

Nothing could be more timely than the exhibits and announcements which appear this week in our Congress Department. The program suggested by the Field Secretary is one calculated to attract wide attention and commands large interest at any time. The array of about two hundred such names printed would be an imposing one at any time, representing as it does so much academic worth and ministerial honor and integrity. But these names and this program coming at a time when brotherhood has been advanced by a calamity unparalleled, and fraternity and democracy and religion have been enforced by an earthquake in a way that makes small all the ambitions and schemes of religious sects and political parties, and when the Crapsey heresy trial and anxieties about the book of Professor Foster or any other expression of scholarship or of earnestness seem impertinent as well as petty, is as inspiring as it is reassuring.

Spite of the denials and declarations of those most interested and who have tried to shape the destinies of the Congress, from the beginning the apprehension has persistently remained that the Congress represented a little coterie of non-orthodox or non-denominational preachers who were anxious to break into the well guarded folds of the sects and to erect a rival cult. The message of the larger fellowship has in some quarters been persistently minimized, if not degraded, by insinuation that it only meant "another sect," and "one more schism." This suspicion was the logical conclusion of those whose premise was that existing denominations are fixed factors in history; that the sects of Christianity and the systems which now obtain outside Christianity are stationary, finished, final.

These two hundred names, or more, representing as they do, preachers, professors, editors, publishers and men of public affairs, suggest the larger truth that already there is a large underlying foundation of harmony, a great over-arching canopy of the ideal; that a unity already exists to an extent little realized, and that there is a tendency in religion to unify.

The movement of the times is towards a better understanding, the one of the other, among religious denominations and political parties; is towards filling up the ditches that separate friends, pulling down the fences, many of them barbed wire fences, that interfere with the normal intercourse, the free exchange of commodities, the hearty co-operation in the betterment of the world.

The plan of the next meetings of the Congress is as suggestive and attractive as the program and the list of those who have pledged it their sympathy, fellowship and co-operation. The ten or more centers largely arranged for not only represent the various sections and suburbs of Chicago life, but it involves Jewish temple, orthodox and liberal churches, settlements and university halls. It seems a far cry from the Hull House and the Commons to the University of Chicago, from Lincoln Centre to the Congregational church in Oak Park, but the distance is only seeming. All these represent little clusters of men, women and social forces, that are committed to civic improvement, social refinement, municipal progress, the amelioration of economic severities and injustices, whether of the employer or the employe, and the elevation of the spiritual life, the deepening of the God-consciousness, the enlargement of soul.

Is it not worth while? Here is a Congress of Religion indeed; an invitation, as the word implies, *to walk together*. Let the readers of UNITY take heart, spread the news and plan to come. Come in great numbers! Come with great hearts! Come to stay, that we may take wise counsel together concerning our common interests, the things of the spirit.

Just as we go to press a letter comes to hand from Berkeley, California, that is of more than passing interest. A few years ago the writer attended a Congregational club meeting in Seattle, Washington, and heard an address by the nestor of Congregationalism on the Western Coast, Dr. J. K. McLean, President of Pacific Theological Seminary, that was an inspiration and a benediction. Although many winters have whitened his hair, Dr. McLean is perennially young and the vigor and inspiration of youth is ever added to the wisdom of his words. A few days before the great earthquake a letter was sent Dr. McLean, asking an expression of his sympathy with the Congress, but ere it reached him he was stricken down in the common catastrophe and very severely injured. That he should now send this letter from his sick bed is not only a revelation of his abiding vitality, but is a most inspiring and touching testimony to his unselfish interest in the work of others and his loyalty to the large things of the kingdom. We trust this noble life will be spared for many years of ministry. C. A. O.

They find the Way who linger where
The soul finds fullest life:
The battle brave is carried on
By all who wait and waiting, dare
Deem each day's least that's fitly done
A victory worthy to be won,
Nor seek their gain with strife,

THE PULPIT

The Modern Conception of God

A SERMON BY REV. J. T. SUNDERLAND, TORONTO, CANADA.

"God is a Spirit: and they that worship Him must Worship Him in spirit and in truth." *John* 4:24.
"In Him we live, and move, and have our being." *Acts* 17:28.

What is it to worship God? What is it to believe in God? What is it to be a non-believer in God, or an atheist?

At first thought the answers to these questions seem simple; but I venture to say that they are far from simple, as any intelligent person will very soon discover who sets out to study at all widely the religious beliefs of men to-day, or to read at all extensively the history of religious thinking in the past.

You may be told by one person that a certain man believes in God. You may be told by another that he does not. Both reports may be true. That is, the man in question may believe in what one man understands by the word God, and not in what another understands by it.

Probably most persons think of the word "God" as having a clear, definite and fixed meaning; one that is the same to-day as a thousand years ago; the same to the child as to the man; to the ignorant and superstitious worshiper as to the wise and philosophic thinker. But the word is by no means fixed in its signification; as a fact, its import changes to the individual with every enlargement of his knowledge, and to the race with every step of its advance in civilization. The idea of God entertained by that sect in India who worship a divinity with hair of serpents and a necklace of human skulls, is certainly very far removed from the conception entertained by Marcus Aurelius whose God was endowed with all the attributes of a lofty moral perfection. The deity thought of by the native bushman of Africa when the missionary first visits him, is almost infinitely below that of his Christian teacher. Even the earliest God of the Hebrew people, who is represented to us as changeable, vengeful, often angry, appearing in bodily form, delighting in blood, commanding human sacrifices, had to undergo a vast transformation before he became the God of righteousness and mercy of the greater prophets and the "Heavenly Father" of Jesus.

Probably no nation or tribe or people exists in the world that do not have some notion of God. There is a dispute about this among travelers and observers. But the testimony coming from both sides is of such a nature as to leave it probable that, could all the facts be got at, we should have to concede that the God-idea is native to the race, and found everywhere. But the range of the idea is from something so low and crude that the ordinary civilized man can hardly imagine it, all the way up to something as high and noble as the loftiest and most gifted spirits of the race can conceive in their moments of clearest vision or most exalted ecstasy. This being true, it is not to be wondered at if we find men in all ages and in all parts of the world often seriously misunderstanding one another's conceptions of deity and frequently calling one another unbelievers and atheists when in fact they were nothing of the kind. Especially is it not strange that this mistake has been made regarding men whose ideas of God have been more advanced than those of their fellows? It is always easier for men to understand conceptions that are lower and cruder than their own, than it is to understand those which are above and beyond them. Hence as the progress of the race has been from ideas more crude to ideas more refined, it is not strange that the religious leaders of the world, the great thinkers and teachers who have been ahead of their times, should have been most misunderstood and most often declared to be disbelievers in God. I suppose it is true that no eminent religious reformer has ever escaped the name of unbeliever or infidel, and that no people that have embraced a purer and more spiritual religion than their fellows have ever failed to be called atheists—a name which history tells us was often given to the early Christians by the pagan peoples around them.

Perhaps nothing in the history of the world has ever done more to change, and shall I not say elevate, the idea of God entertained by intelligent minds, than our modern science. It has rendered no longer possible conceptions of God, as a being having a form, and localized in some material heaven up in the sky, from which He has come down, on occasion, to talk with one patriarch, and eat cakes and veal with another, and in various ways interfere arbitrarily in the affairs of men. In enlarging the universe from one small world to the unnumbered millions of worlds revealed by modern astronomy, and in lengthening the time of the existence of the universe from 6,000 years to ages, more than thought can measure, science has for the first time lifted God up really into infinity and eternity.

So, too, in the coming in of the doctrine of evolution we have science doing away with the old, crude idea of God as a sort of mechanic-Creator, standing above and outside of nature and making the world and all things out of nothing—as Mr. Ingersoll used to put it, out of "great chunks of nothing." Instead of this, we now have given us the conception of a God who is immanent in nature, the energy, the life, at the heart of it all. Says Herbert Spencer: "One truth must ever grow clearer—the truth that there is an inscrutable existence everywhere manifested, to which we can neither find nor conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain this one absolute certainty, that we are ever in the presence of an Infinite and Eternal Energy, from which all things proceed." Evolutionary science says: "An Infinite and Eternal Energy from which all things proceed;" religion says "God." Put the two together, and we have nature as God's visible manifestation—his garment so to speak, or, better, his body—himself being the Soul of all, the Power that energizes all, the Intelligence that shines through all, the Will that directs all, the cause and explanation of the whole wonderful evolutionary process that has brought into existence worlds and man.

But this new and larger conception of God we must remember has not reached all minds—indeed, it has yet reached only a few, compared with the much greater number who still retain the old view. Therefore we see occurring what always occurs under such circumstances, namely: those who cling to the old conception are distrustful of the new, and think it a virtual giving up of religious faith. Persons who have been in the habit of thinking of God as a Judge sitting upon a Throne, or as Matthew Arnold expresses it, as "a magnified and non-natural man," can scarcely do otherwise than regard that God as no God at all, who is really what Jesus taught, a universal Spirit,

or what Science to-day is teaching, the great and unsearchable Power and Wisdom everywhere manifest in the universe. Hence, we are not astonished when we hear theologians and adherents to the popular forms of religion raising the cry of atheist over the writings of Darwin and Tyndall and Huxley and Spencer and a host of other scientists and thinkers, who themselves deny that they are anything of the kind, and who, as soon as we carefully read their works, instead of depending upon hearsay, we see plainly are not atheists.

To this larger conception of God which science is giving to the world, religion must adjust itself or else be left behind as superstition. This is the only conception of deity that can endure in our intelligent age. They therefore are the real friends of religion who receive the new conception cordially, and go forward to adjust religious thought and literature and institutions to it.

Of course I do not mean to be understood as conveying the idea that there are no unbelievers or no atheists in the world, or that everything which wears the appearance of unbelief or atheism is simply a different way of conceiving God. Unquestionably there are atheists; there are men who call themselves such, and who cannot be fairly classed as anything else. But I think they are few and are not growing more numerous. The fact that a man is called a disbeliever in God, by his fellows, is almost no evidence at all that he really is such. The chances are that if you go to such a man and talk candidly with him, so as to get at his real thought, you will find that he believes in God, as truly as you, only he expresses what he means by the word differently. I have learned by experience to be very careful about making up my mind that any one is an atheist. For I have taken pains for many years to talk with so-called atheists whenever an opportunity has offered; and I have found in a large majority of cases that their disbelief was simply a thing of definitions—it was a disbelief in such a God as they had been taught to believe in in their childhood—a God localized, having a bodily form, standing up in the sky as a venerable old man, or sitting on a throne in a far-off heaven. Such a God they had grown away from any possibility of believing in. And because the preachers whom they had been accustomed to hear preach, and the persons whom they had been accustomed to hear talk about God, had continued to represent God in the old way, and no one had come to them distinctly to set forth a more rational conception, they had little by little settled down into the thought that they did not believe in God.

One of the greatest needs of our time is a larger, more intelligent, more adequate, more worthy conception of the Divine. Our conception cannot be too high or too large; when we have reached our highest the full truth will still be far beyond us. When we use the word God, we must learn to mean at least all that Spencer means, and if possible, more. We must learn to mean what Matthew Arnold does when he tells us that in all human history nothing comes out to view more clearly and inescapably than the fact that there is in the world "a Power not ourselves, that works for righteousness." We must learn to mean what Paul did when, facing the thinking Athenians, he declared, "God is not far from every one of us; we are his offspring; in him we believe and move and have our being;" and what Jesus meant when he said, "God is a Spirit, and they that worship him must worship in spirit and in truth;" "God is our Father." We must learn to mean by the great word "God," what Samuel Longfellow so finely expresses in his noble hymn:

> "God of the earth, the sea, the sky,
> Maker of all above, below!
> Creation lives and moves in Thee,
> Thy present life through all doth flow.
>
> Thy love is in the sunshine's glow,
> Thy life is in the quickening air:
> When lightnings flash and storm winds blow
> There is Thy power; Thy law is there.
>
> But higher far, and far more clear,
> Thee in man's spirit we behold;
> Thine image and Thyself are there—
> The indwelling God proclaimed of old."

When we say "God" we must learn to mean nothing less than the thought expressed in Tennyson's great lines:

> "The sun, the moon, the stars, the seas, the hills and the plains,
> Are not these, O soul, the vision of Him who reigns?
>
> The ear of man cannot hear, and the eye of man cannot see;
> But if we could see and hear, this Vision—were it not He?
>
> God is law, say the wise, O soul, and let us rejoice,
> For if He thunder by law, the thunder is yet His voice.
>
> Speak to Him, thou, for He hears, and Spirit with Spirit can meet—
> Closer is He than breathing, and nearer than hands and feet."

I do not apprehend that in this thinking age the danger is so great that men will become atheists as that they may become agnostics—that is, persons who while admitting the existence of God, deny that we can know anything about Him—persons who say we can know that God is, but cannot know what he is.

There is much more agnosticism in the world than atheism.

The causes of agnosticism seem to me two. First, I think the agnostic way of looking at things is a sort of reaction from the theology, long dominant in the Christian world, which had gone to the absurd extreme of telling all about God, analyzing the Divine character and naming and classifying and cataloguing the Divine attributes, and mapping out the Divine mind, with as much minuteness and particularity as a botanist would classify and catalogue the flora of a region, or as a geographer would map out a country, so that the typical theologian has been declared to know, or think he knows, more about the Almighty than he does about his own next-door neighbor. Of course, there could not but be a reaction against this kind of thing. And it has come in the form of a philosophy which says that so far from our knowing all about God, we can know nothing about Him. Probably the truth lies in neither of these extremes, but in that happy middle ground where truth of all kinds is so likely to lie. We do not know all about God. We do know much. I think we may set it down as certain that the intelligence of the world will never go so far again as it has gone in the past in the direction of affirming a full knowledge of God. But, on the other hand, I think that men who regard it as reasonable in themselves to conclude that they know something of their fellow men, when they see their deeds and read their thoughts and hear their words, will very seldom fail to reach the conclusion that it is also reasonable to believe that they know something of the Great Power and Wisdom of the universe, when they see the marvelous and

everywhere present exhibitions of that Power and Wisdom which appear in the world and in humanity.

Another cause of agnosticism, as it seems to me, is the dominance which, during the last generation or two, has been given to the material and physical side of man's life by physical science and the inventions of the age. Physical science and invention have made such astounding progress, and have proved of such importance to man, that many have been carried away, and have come to think that these are all. Not a few persons have become so deeply engaged in exploring the new and wonderful continent of matter which by chemistry and kindred sciences has been thrown open to exploration, that they seem to have lost sight of and forgotten that other still more wonderful continent which we call mind. Unable to see more than the physical continent to which they are giving all their attention, they have come to doubt, they tell us, whether the other is not a mere dream.

But let us not be alarmed. Matter is not all! It is not the greatest thing there is. The most glorious continent that has ever risen into human view, or that ever can, is the continent of Spirit. Man is a finite bit of that mysterious continent; God is the Infinite of it. Men will see more clearly by and by. Mere things will not always overshadow mind; chemistry and goelogy and telegraphs and ships and money will not always seem to men more important or more real than truth, and right, and love, and hope, and duty, and worship, and those things of the soul that make man man. Men will yet come to see that of nothing may we have more glorious or more sure knowledge than of the great empire of Mind; and all the same whether we think of individual minds dwelling for a time in human bodies, or of the Infinite, Eternal and All-comprehending Mind, whose outward manifestation is the physical universe.

I said I do not apprehend that in a thinking age like ours we are in danger of an increase of atheism. I mean speculative atheism. Such danger as exists I think is from practical atheism. The two are not the same. Speculative atheism is a denial of God's existence. Practical atheism is not that, it is worse. It is any form of religious thought that represents God as having a character so low that good men have to apologize for Him—any form which represents Him as ever, at any time, vengeful, cruel, immoral, or inhuman, as a being who can do wrong, punish the innocent in place of the guilty, inflict injustice, or burn His children forever. Such representations of God are clearly worse than denying His existence. For does not every right-thinking mind agree at once that Plutarch was right when he wrote, "I would rather by a good deal that men should deny there ever was a Plutarch, than say, 'Yes, there was a Plutarch, but he devoured his own offspring.'" So, if it is a dreadful thing for men to say, "There is no God," let us reflect that it is still more dreadful to say, "There is a God, but off in one corner of His universe He keeps an eternal torture house."

Friends, let us call things by their right names. Let us open our eyes to the fact that it is a poor, pitiful business for us to be trying to get people to believe in God, unless the God we offer them is worth believing in. To believe in a toad or a lizard or snake or a devil as a God, would neither be honoring to heaven nor of any value to the believer. Any belief in God that can be either acceptable in His sight or elevating to us, must be a belief in Him as a being who is holy, just and good—the embodiment of our highest thought, and more than our highest thought, in the direction of the morally beautiful and perfect. But the belief, intelligently formed and firmly fixed in any human mind, that over us all, and over the universe, and at the heart of all things, there is such a God, thus worthy of our highest love and worship, and certain to order all things concerning us, here and hereafter, in a way just and wise, and, in the ultimate outcome of them, kind—such a belief in God is reasonable, if anything can be reasonable; it is elevating and ennobling in its influence; it gives meaning to the universe and to man's existence; and it is honoring to the Creator of all.

Says Emerson: "There is a statement of religion possible which makes all scepticism absurd." I think this is true. What then do we need in order to make men accept religion? Not exhortations, not threats; but just the presentation of religion in a form so true, so noble, so morally beautiful that it will commend itself, that men will be instinctively drawn to it, that they cannot help accepting it. This applies to belief in God; the way to bring men to this is not to exhort or to threaten, saying, "Believe or be lost;" rather it is to give them a view of God so true, so reasonable, so exalted, so in harmony with the facts of the universe and of man's soul, so worthy and uplifting, that they must believe, that irresistibly they will be drawn to believe, as the mind is drawn to truth and the heart to love. Give men a high enough view of God, and life becomes transformed. If I really believe that God is my Father, as Jesus taught, what have I to fear? Nothing, except what may alienate me from Him. If God is my Father, then the sharpest pang has gone from death. I may shrink from it physically, as the dumb animal does; but I have no fear of what may lie beyond. I see that

> "Death is but a covered way
> That opens into light,
> Wherein no blinded child may stray
> Beyond his Father's sight."

If God is my Father, nothing can come to me in any possible world that will not be for my ultimate good. The horror that has attached itself to men's thoughts of death and judgment scenes and eternity is a nightmare created by dark and unworthy theology. Give men true, enlightened, noble views of God and the shadows fly away.

There is a second kind of practical atheism. It says there is a God, and a good God; but it fails to obey Him; it refuses to do His will by living a good life. Said Theodore Parker at the funeral of an avowed atheist, "O God, we thank Thee that though he denied Thy existence, yet he kept Thy law." The very blackest atheism that this world knows anything about is the atheism of a bad life. Knowingly to do a wrong thing, is by actions to declare—by actions that speak a thousand times louder than words—"I don't believe there is any eye that marks iniquity; I don't believe there is any Eternal Goodness that I am abusing; I don't believe there is any Eternal Justice, some time, somewhere, to mete out to me my deserts." Be sure it will be better to have it said over your ashes: "O God, he denied Thy existence, but he kept Thy law," than to have it said, "O God, he flattered Thee to Thy face, he made loud professions of Thy name, he said, 'Lord, Lord,' but he denied Thee by trampling under foot Thy commands."

I can imagine a sincere atheist who all his life had wished he might believe he had a Father in heaven, but could not, because he could see no rational ground for such a belief, and who, therefore, had gone through

life confessing with sad sincerity, "To me there is no God"—I can imagine such a man waking in the life to come to find with joy that things were infinitely better than he had expected—after all he had a Father—he had not been living in an orphaned world. But I cannot conceive of any man who carries with him to the grave the practical atheism of a bad life, waking on the other side to find anything very good or very hopeful awaiting him there. True, he need not fear eternal tortures. But the law, "Whatsoever a man soweth that shall he also reap," ensures that many a discipline of pain and suffering must he undergo before he shall have climbed high enough in heaven to stand beside some who in this world were known as even atheists.

From what I have said, I trust it may appear that the deepest thing, the thing most important for us all to concern ourselves about in this world, is not any speculative belief whatever—it is right living.

Jesus said, "Blessed are the pure in heart: for they shall see God." And again, "If any man will do God's will he shall know of the doctrine." The paths to God are many. That which leads through the intellect is one. But I think the path which is the most direct and sure is that which leads by way of the pure heart and the right life. If we would find God and realize His presence, let us do His will.

I think there is no such creator of atheism as bad living. I think there is no such cure of it as true and noble living. If we would push men, the men we see all around us, in the direction of atheism, let us so live as to cause them to lose faith in us. When men have lost faith in humanity, it is easy to lose faith in God. Multitudes go that road.

A woman came to me saying, "Once I believed in God. I do not now. The sky is black. I cannot pray. I cannot believe that there is any Being that knows or cares, or any Justice ruling on high. Tell me, where is there any light or hope?" I asked her story, and found she had been betrayed. She had lost faith in humanity. Her faith in man gone, the next step was loss of faith in all above men. Later, when by longer, wider and deeper experience she got back her faith in humanity, her faith in the Justice and Goodness above humanity came back too.

This experience is widely typical. Through the human to the Divine! Through faith in the human to faith in the Divine! that is the order. Is there any other? To know one human being whom we are perfectly sure of, whom we know we can perfectly trust, is to have new solidity given for us to the whole spiritual universe. When God comes near to us in the form of human integrity, human nobleness, human love and faithfulness, it is easy to believe; how can we help believing? We want all men to believe in God. Let us know that if we can take men by the hand and lead them to sincerity, to justice, to high aims, to pity and sympathy, to duty, to love and service, we need not fear, but that they will find God. These are the steps, and before they know they will have found Him.

The Iris

Hast thou not seen how the Iris is set,
Where the wings of the wind in the waters are wet?
On the rush of the falls, where the spray rises slowly;
Glorious and silent, like something most holy.

So fair in its color, so faint in its light—
So peacefully constant, so distantly bright—
In the tumult of life, or the darkness of woe,
Is the memory of those we have loved long ago.

—*John Ruskin.*

Rich in the Lord

ADDRESSED TO THEODORE PARKER.

God draws a cloud over each gleaming morn,—
Would you ask why?
It is because all noblest things are born
In agony.

Only upon some cross of pain and woe
God's Son may lie:
Each soul, redeemed from self and sin, must know
Its Calvary.

Yet we should crave neither for joy nor grief;
God chooses best:
He only knows our sick soul's best relief,
And gives us rest.

More than our feeble hearts can ever pine
For holiness,
That Father, in his tenderness divine,
Yearneth to bless.

He never sends a joy not meant in love,
Still less a pain.
Our gratitude the sunlight falls to prove;
Our faith, the rain.

In his hands we are safe. We falter on
Through storm and mire:
Alone, beside, around us, there is One
Will never tire.

What though we fall, and bruised and wounded lie,
Our lips in dust?
God's arm shall lift us up to victory,—
In him we trust.

For neither life, nor death, nor things below,
Nor things above,
Shall ever sever us, that we should go
From his great love.

—*Frances Power Cobbe, in Radical, February, 1870.*

Music in Moonlight

Was ever music lovelier than tonight!
'T was Schumann's Song of Moonlight; o'er the vale
The new moon lingered near the western hills;
The hearth-fire glimmered low; but melting tones
Blotted all else from memory and thought,
And all the world was music! Wondrous hour!
Then sank anew into our trancèd hearts
One secret and deep lesson of sweet sound—
The loveliness that from unloveliness
Outsprings, flooding the soul with poignant joy,
As the harmonious chords to harsh succeed,
And the rapt spirit climbs through pain to bliss:
Eternal question, answer infinite;
As day to night replies; as light to shade;
As summer to rough winter; death to life,—
Death not a closing, but an opening door,
A deepened life, a prophecy fulfilled.
Not in the very present comes reply,
But in the flow of time. Should the song cease
Too soon; ere yet the rooted answer blooms,
Lo,—what a pang of loss and dissonance;
But time, with the resolving and intended tone
Heals all, and makes all beautiful and right.
Even so our mortal music-makers frame
Their messages melodious to men;
Even so the Eterne his mighty harmonies
Fashions, supreme, of life, and fate, and time.

—*Richard Watson Gilder, in the May Atlantic.*

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Field Secretary,

To whom all contributions for this Department should be sent.

The Larger Religious Fellowship

Soon after the election of the field secretary last November a statement concerning the congress was prepared by one of the Congregational directors, and signed by several other clergymen whose locations near Chicago or acquaintances with the new work and workers had inspired some confidence in the enterprise. This statement was later submitted to a larger number of leaders selected at random from different denominations, whose interest in the undertaking could be assumed there and with whom communication was most convenient. Naturally there are many others to whom we have not had an opportunity to submit the matter, of whose interest and willing coöperation we have ground for hope and whom we would now be glad to have join with us.

We have on file the autograph signatures of those whose names are printed, and also the letters of perhaps a dozen others who did not desire to join in the movement at present. There were also a few signatures added to the letters, rather as an expression of general interest in the plans and ideals we cherished than as a promise of energetic cooperation in carrying out a program. We will append, however, a few selections from personal letters as an indication of what seems to us a very general and cordial approval of the ideal of the Larger Religious Fellowship for the practical realization of the Kingdom of God on Earth. C. A. O.

E. A. Adams, Bethlehem Ch., Chicago.
B. F. Aldrich, Cong'l Pastor, Aurora, Ill.
Theodore D. Bacon, Cong'l Pastor, Flint, Mich.
A. G. Beach, Pastor, Ypsilanti, Mich.
David Beaton, Lincoln Park Ch., Chicago.
J. A. Blaisdell, Prof. Beloit College, Wis.
F. H. Bodman, Cong'l Pastor, Battle Creek, Mich.
B. R. Cheney, Second Ch., Beloit, Wis.
A. B. Curtis, Pastor, Greenville, Mich.
M. W. Darling, Pastor, Glencoe, Ill.
Robt. C. Denison, Pastor, Janesville, Wis.
Frederick E. Dewhurst, University Ch., Chicago.
Quincy L. Dowd, Pastor, Roscoe, Ill.
Henry Faville, Pastor, La Crosse, Wis.
Jno. Faville, 1st Ch., Peoria, Ill.
L. H. Keller, Pilgrim Ch., Milwaukee, Wis.
Clyde McGee, Cong'l Pastor, Clinton, Wis.
Granville R. Pike, 1st Ch., Eau Claire, Wis.
F. M. Sheldon, 1st Ch., Rockford, Ill.
Wallace M. Short, Beacon Hill Ch., Kansas City, Mo.
Wm. H. Short, Pastor, Bloomer, Wis.
Jas. Robt. Smith, Pastor, Quincy, Ill.
P. M. Snyder, 2d Ch., Rockford, Ill.
J. M. A. Spence, Union Ch., Green Bay, Wis.
Fred Staff, Pastor, Grand Rapids, Wis.
E. V. Stevens, Pastor, Whitewater, Wis.
W. L. Tenney, Sec'y A. M. A., Chicago.
W. B. Thorp, South Ch., Chicago.
Judson Titsworth, Plymouth Ch., Milwaukee, Wis.
E. G. Updike, 1st Ch., Madison, Wis.

The following ministers and laymen from various denominations have also added their signatures:

Lyman Abbott, Editor "Outlook," N. Y.
Washington Gladden, Cong'l Moderator, Columbus, O.
Russell H. Conwell, Pastor, Lecturer and Pres. Temple College, Philadelphia.
James E. Russell, Dean of Teachers' College, Columbia University.
David S. Jordan, president Leland Stanford University, Stanford Un., Cal.
G. Stanley Hall, president Clark University, Worcester, Mass.
Wm. F. Slocum, Pres. Colorado College, Col.
Chas. R. Henderson, Dean Univ. of Chicago.
Albion W. Small, Professor Univ. of Chicago.
Gerald Birney Smith, Prof. Theology, U. of C.
Charles F. Thwing, Pres. Western Reserve Univ., Cleveland, O.
Graham Taylor, Prof. and Res. Chicago Commons.
N. S. Bradley, 1st Cong'l Ch., Saginaw, Mich.
Frederick W. Hamilton, Acting Pres. Tufts College, Boston.
Charles B. Levermore, Pres. Adelphi College, Brooklyn, N. Y.
James H. Tufts, Prof. University of Chicago.
James G. Merrill, Pres. Fisk University, Nashville, Tenn.
J. G. Schurman, Pres. Cornell University, Ithaca,
Charles F. Meserve, Pres. Shaw University, Raleigh, N. C.
James E. Russell, Dean Teachers' College, Columbia Univ.
Samuel Dickie, Pres. Albion College (Mich.).
Joseph W. Mauck, Pres. Hillsdale College (Mich.).
Raymond A. Schuegler, Acting-Pres. Ottawa University (Kansas).
Samuel Plantz, Pres. Lawrence University, Appleton, Wis.
Norman Plass, Pres. Washburn College, Topeka, Kan.
William H. Sallmon, Pres. Carleton College, Northfield, Minn.
Harry F. Burns, Central Christian Church, Peoria.
Percy S. Grant, Rector Church of Ascension, New York.
O. W. Powers, Pres. American Christian Convention, Columbus, O.
George A. Gates, Pres. Pomona College, Claremont, Cal.
Wm. N. Ferrin, Pres. Pacific Univ., Forest Grove, Oregon.
Lewis B. Fisher, Pres. Lombard Coll., Galesburg, Ill.
J. H. T. Main, Pres. Iowa College, Grinnell, Ia.
John M. Davis, Pres. Rio Grande College, Ohio.
J. A. Leavitt, Pres. Ewing College, Illinois.
Chas. E. Cory, Prof. Hiram College, Ohio.
Stephen B. Penrose, Pres. Whitman College, Walla Walla, Wash.
N. J. Morrison, Pres. Fairmony College, Wichita, Kan.
J. W. Putnam, Prof. N.-W. University, Evanston.
Henry S. Pritchett, Pres. Carnegie Foundation for Advancement of Teaching, Boston.
Ira Maurice Price, Prof. Univ. of Chicago.
Benj. M. Nyce, Pres. Talladega College, Alabama.
S. P. Brooks, Pres. Baylor Univ., Waco, Tex.
T. J. Simmons, Pres. Shorter College, Rome, Ga.
Lincoln Halley, Pres. Stetson Univ., De Land, Fla.
W. D. McClintock, Prof. Univ. of Chicago.
C. H. Rammelkamp, Pres. Illinois Coll., Jacksonville.
Herbert L. Willett, Prof. Univ. of Chicago.
J. Winthrop Hegeman, Field Sec. Federation of Churches, N. Y. City.
Amory H. Bradford, Pastor 1st Cong. Ch., Montclair.
Stephen Cory, Pastor Ch. of Disciples, Cincinnati.
A. L. Ward, St. James Ch. of Discp., Boston.

Perry J. Rice, Pastor Ch. of Disciples, So. Bend. Ind.
Claire L. Waite, Pastor Ch. of Disciples, Chicago.
Benj. W. Arnett, Afr. M. E. Ch., Wilberforce, O.
F. B. Van Arsdall, 1st Ch. of Discp., Cedar Rapids, Ia.
J. S. Mills, Bishop United Brethren, Annville, Pa.
David B. Perry, Pres. Doane College, Crete, Neb.
R. Heber Newton, Episc. Rector, N. Y. City.
R. G. Moulton, Professor Univ. of Chicago.
E. G. Lancaster, Pres. Olivet College, Mich.
Jean F. Loba, Cong'l Pastor, Evanston, Ill.
Sydney Strong, Cong'l Pastor, Oak Park, Ill.
Henry Stauffer, Pastor Cong'l Ch., Milwaukee, Wis.
Charles C. Morrison, 1st Ch. Disciples, Springfield.
E. T. Galpin, Pastor Baptist Ch., Madison, Wis.
J. W. Frizzell, Cong'l Pastor, Sioux City, Iowa.
Spenser B. Meeser, Baptist Pastor, Detroit, Mich.
Archibald Hadden, Cong'l Pastor, Muskegon, Mich.
Robt. C. Bryant, Pastor Ind. Ch., Rockford, Ill.
E. P. Salmon, Cong'l Clergy, Beloit, Wis.
R. W. McLaughlin, Cong'l Ch., Grand Rapids,
Wm. H. Walker, Cong'l Pastor, South Haven, Mich.
F. N. Riale, Presbyterian Pastor, Chicago.
E. Lee Howard, Cong'l Pastor, Columbus, O.
Ernest L. Benson, Cong'l Pastor, Belvidere, Ill.
Henry P. Collin, Clergyman, Cold Water, Mich.
G. A. Tawney, Prof. Beloit College, Beloit, Wis.
Edward S. Ames, Prof. University of Chicago.
Edward W. Bemis, Supt. Water Works, Cleveland.

W. B. Allis, Pastor First Cong. Church, Mt. Vernon, N. Y.

F. L. Moffett, pastor Church of Disciples, Centerville, Ia.

E. Tallmadge Root, field secretary Mass. and R. I. Federation of Churches, Providence, R. I.

George E. Merrill, president Colgate University, Hamilton, N. Y.

Barton O. Aylesworth, president Colorado Agricultural College, Ft. Collins, Col.

Reuen Thomas, Congregational pastor, Brookline, Mass.

Josiah Strong, president American Institute Social Service, New York.

Newell Dwight Hillis, pastor Plymouth Church, Brooklyn, N. Y.

H. L. Atkinson, pastor Church of Disciples, California, Pa.

L. C. Stewardson, president Hobart College, Brooklyn, N. Y.

Henry Preserved Smith, professor Amherst College, Amherst, Mass.

S. J. McPherson, president Lawrenceville School, Lawrenceville, N. J.

Geo. Edward Reed, president Dickinson College, Carlisle, Pa.

Wm. L. Tenney, secretary A. M. A., Chicago, Ill.

Edmund C. James, president University of Illinois, Champaign, Ill.

Henry Churchill King, president Oberlin College.

Henry S. Stimson, pastor Manhattan Congregational Church, New York.

H. P. DeForest, pastor Congregational Church, Detroit, Mich.

G. D. Edwards, pastor Christian Church, Honolulu, H. I.

Louis Grossman, Jewish rabbi, Cincinnati, O.

Joseph Stoltz, Jewish rabbi, Chicago, Ill.

Tobias Schanfarber, rabbi K. A. M. temple, Chicago.

N. O. Nelson, manufacturer, St. Louis, Mo.

J. H. George, president Chicago Theological Seminary, Chicago.

A. W. Taylor, pastor Church of Christ, Eureka, Ill.

Elmer E. Snoddy, professor Hiram College, Hiram, Ohio.

Loran D. Osborne, president Des Moines College, Des Moines, Ia.

H. D. C. Maclachlan, pastor Church of Disciples, Shelbyville, Ind.

Christopher B. Coleman, professor Butler College, Indianapolis, Ind.

John P. Givens, pastor Church of Disciples, Heyworth, Ill.

Nathaniel Butler, professor Chicago University.

O. P. Gifford, pastor Baptist Church, Buffalo, N. Y.

Austin Hunter, pastor Christian Church, Indianapolis, Ind.

William G. Hull, pastor Church of Disciples, East Chatham, N. Y.

S. Parkes Cadman, pastor Central Church, Brooklyn, N. Y.

J. G. Mencie, president Fisk University, Nashville.

I. M. Atwood, general superintendent Universalist Church, Rochester, N. Y.

Boothe C. Davis, president Alfred University, Alfred, N. Y.

Chas. C. M. Porter, pastor Church of Disciples, Springfield, Ill.

G. Herman Randall, pastor Baptist Church, Grand Rapids, Mich.

H. A. Bridgman, managing editor *Congregationalist,* Boston, Mass.

William E. Huntington, president Boston University, Boston, Mass.

Albert E. Dunning, editor *Congregationalist,* Boston, Mass.

D. H. Hayes, professor Garrett Biblical Institute, Evanston, Ill.

George A. Coe, professor Northwestern University, Evanston, Ill.

Booker T. Washington, president Tuskegee Institute, Tuskegee, Ala.

Caroline Bartlett Crane, lecturer, Grand Rapids, Mich.

Jane Addams, head of Hull House, Chicago.

Richard C. Hughes, Pres. Ripon College (Wis.).

Andrew W. Raymond, Pres. Union College, Schenectady, N. Y.

Wm. Milton Hess, Recorder Yale College.

Henry S. Nash, Prof. Episcopal Theo. Sch., Cambridge.

Samuel T. Carter, N. Y. State Conference of Religion.

Henry Mottet, Church of the Holy Communion, N. Y.

Edward Washburn Hopkins, Professor Yale University.

Edward L. Curtis, Dean Yale Divinity School.

Henry Wade Rogers, Dean Yale Law School.

James W. Whiton, Ch. State Conference of Religion, N. Y.

Shirley J. Case, Prof. Yale University.

George L. Collie, Dean and Acting Pres. Beloit College (Wis.).

Charles Foster Kent, Professor Yale University.

George Barker Stevens, Professor Yale Divinity School.

Lewis O. Brastow, Professor Yale Divinity School.

Cyrus Northrop, Pres. University of Minnesota.

Edwin B. Craighead, Pres. Tulane University, New Orleans, La.

J. K. McLean, president Pacific Theological Seminary, Berkeley, Cal.

E. T. Harper, professor Chicago Theological Seminary, Chicago.

Floyd W. Tompkins, rector Episcopal Church, Philadelphia, Pa.

Additional signatures are being received in every mail and a later list will be published. Many of our friends have never been invited to join with us. Anyone seeing this list whose name is not enrolled and finding himself in sympathy with the movement, is cordially invited to send his name to the Congress office.

DR. LOUIS GROSSMANN, Rabbi Plum Street Temple, Cincinnati, Ohio.—In response to your letter of some days ago, let me say that I shall gladly join you in this movement. Please keep me advised as to the progress you are making.

April 17, 1906.

REV. HENRY MOTTETT, Church of the Holy Communion, New York.—I am only too glad to assure you of my hearty sympathy and to add my name to the enclosed list.

March 7, 1906.

HARRY PRATT JUDSON, Acting President the University of Chicago.—I note that you will try to arrange some meetings at the university during the first week in June. We shall be glad, of course, to have you meet here and will be glad to give assistance towards making the meeting a success. I need not add that in the purposes you have in view we cordially sympathize.

April 13, 1906.

CHARLES F. THWING, Western Reserve University, Adelbert College, Cleveland.—I am glad to ask you to add my name to this list of adherents. Let me do anything I can to serve you. Let me also bid you all manner of success in this big work.

March 19, 1906.

WILLIAM E. HUNTINGTON, President Boston University.—I am glad to give you my name for the good cause of Christian federation and fellowship.

April 20, 1906.

ARMORY H. BRADFORD, Ex-Congregational Moderator, Montclair, N. J.—You are most welcome to add my name to the list of those sympathizing with the above. [Printed letter of Congress.]

March 16, 1906.

MORRIS JASTROW, Librarian, University of Pennsylvania.—I regret that I am unable to avail myself of your kind invitation to join the Congress of Religion, and while I can well understand that it may prove most helpful in many directions, I do not find, judging from what I know of the movement, that it is broad enough to include persons who occupy the position on religious matters that I do.

March 7, 1906.

A. E. TURNER, President, Trinity University, Waxahachie, Texas.—Referring to your letter of the 9th inst., I find my time and thought wholly absorbed by my activities in connection with the Committee on Fraternity and Union, which proposes to effect an organic union between the Presbyterian Church in the United States of America and the Cumberland Presbyterian Church.

I thank you, nevertheless for your courteous request and trust that you will consider my declination not as indicative of lack of interest or of sympathy, but as due wholly to absorption of my interest in other directions.

March 14, 1906.

O. W. POWERS, President, American Christian Convention, Columbus, Ohio.—I see no reason why I should not be counted among those who have an interest in the Congress of Religion, but confess that I have too little acquaintance with its work and aim. Have you any recent literature which you could send me?

Of course I am not wholly ignorant of the movement, but a little more definite knowledge would make any approval of the Congress mean more to myself, at any rate.

March 19, 1906.

EMORY W. HUNT, President, Denison University, Granville, Ohio.—Before giving my indorsement as requested I should like to know more than I confess I do with reference to the spirit and aims of the movement which you represent, particularly in what respect it differs from the Federation of Churches. I do not care to give my personal indorsement to anything to which I would not give my money, and if this covers the same ground as the Federation, my first thought is that it would be better to unite our forces upon that movement. With best wishes.

March 14, 1906.

CHARLES CUTHBERT HALL, President, Union Theological Seminary.—At present I do not think that I can go into any new movement along any line, as I am so heavily committed in many directions, but I am in sympathy with the spirit of the confidential circular which you were good enough to send.

December 5, 1905.

WILLIAM WILTON HESS, Recorder, Yale College, New Haven, Conn.—I most heartily approve of this, the Congregational unity, a unity in diversity, a unity of spirit and purpose, is the only unity possible and practicable.

March 7, 1906.

REV. A. W. TAYLOR, Church of Christ, Eureka, Ill.—In reply to your very kind request of some days ago I am very glad to become a member of the Congress of Religion, and hope both to be served and to serve in the laudable work you have in hand.

April 2, 1906.

REV. H. D. C. MACLACHLAN, Shelbyville Christian Church, Shelbyville, Ky.—I appreciate the invitation contained in yours of recent date and have much pleasure in adding my name to the list of those interested in the unification of the religious forces of the world.

April 2, 1906.

BARTON O. AYLESWORTH, President, Colorado Agricultural College.—With a great and an abiding faith in this last and best movement for world Evangelization.

BENJAMIN W. ARNETT, Bishop, African Methodist Episcopal Church, Wilberforce, Ohio.—Your letter of the 9th inst. has been duly received and carefully noted. I am always ready to give my aid "to secure the coöperation of Christian men," and, therefore, it affords me pleasure to add my name to the list sent me for the purpose therein stated. I am yours for God and the race.

March 17, 1906.

STEPHEN B. PENROSE, President, Whitman College, Walla Walla, Wash.—Your letter of March 9, with reference to the "Congress of Religion" has just been received. I am very much interested in any movement which aims to unify the religious forces and to bring about the coöperation of Christian men in the establishment of the kingdom of God on earth. If you wish to use my name as one of those interested in such a movement you may do so.

March 15, 1906.

J. S. MILLS, D. D., Annville, Pa.—Please count me in every right movement for the unity of the church of Christ. Wishing you great success, I am your brother in Christ.

March 17, 1906.

S. P. BROOKS, President, Baylor University, Waco, Texas.—I sympathize with every legitimate effort by any one whatsoever to bring closer together the working forces of every denomination of believers in Jesus Christ.

March 13, 1906.

EDWARD W. BEMIS, Department of Public Service, Cleveland, Ohio.—In accordance with your letter of March 5, requesting my signature to the sentiment on the inclosed paper indorsing the movement known as "The Congress of Religion," I gladly attach my name to the paper which I return. As I understand the paper its purposes are expressed in the closing words of the last paragraph, viz.: "We desire not only to pledge to

it our personal loyalty and support, but to say to our brethren that we believe the time is now opportune for a still larger number of them to come into active relations with the movement."

March 19, 1906.

ANDREW RAYMOND, President, Union College, Schenectady, N. Y.—I am deeply interested in the cause represented by the Congress of Religion and shall be glad to coöperate with you in any way in my power.

March 12, 1906.

RICHARD C. HUGHES, President, Ripon College, Ripon, Wis.—In reply to your favor of the 9th inst. I am very glad to add my name to the statement inclosed and to give it my hearty approval.

March 12, 1906.

RAYMOND A. SCHUEGLER, President, Ottawa University, Ottawa, Kan.—You may put me down as heartily in favor of any effect which has in view the emancipation of the world from its weight of sin and sorrow.

March 12, 1906.

S. J. MCPHERSON, Head Master, Lawrenceville School, Lawrenceville, N. J.—I am glad to have the new statement of the approval of the Congress of Religion. I believe in its purpose and sympathize with its endeavors.

I shall count it a privilege to have my name added to the number of those who sympathize with all legitimate efforts to unify religious forces.

April 16, 1906.

TOBIAS SCHANFARBER, Rabbi K. A. M. Temple, Chicago.—The attempt to unify all the forces of religion in the grand endeavor of furthering the cause of man and humanity must enlist the sympathy and active coöperation of every true lover of his kind. The Congress of Religion has this aim in view. I heartily indorse its work.

April 27, 1906.

Provisional Program of Meetings

(Subject to change.)

Sunday, May 27—At Sinai Temple.

Addresses by Dr. Emil G. Hirsch and a prominent reform leader.

Sunday, June 3—At Ten Centres.

Topic: "GREATEST NEED IN RELIGION TODAY."

(Social service—Evangelism—Spiritual note.)

Two speakers assisting local pastor in different churches of Chicago and suburbs.

Monday, June 4—At Lincoln Centre.

Luncheon at 12:30 p. m.

2 p. m.—Open conference.

Topic: "THE CHURCH OF TODAY—ITS MISSION."

a. Its Weakness (by a prominent journalist).
b. Its Opportunity (by a strong Western pastor).
c. Discussion. Speakers limited to three minutes.

7:30 p. m.—Lincoln Centre Auditorium.

Topic: The Mission of Organized Religion Today. (Speakers of national reputation are expected.)

Tuesday, June 5.

9:30 a. m. At Chicago Commons.

The Conservation of the Family. (Addresses by two experts.)

11:30 a. m. At Hull House.

The Church and Social Service. (Address by an expert.)

12:30. Luncheon at Hull House.

2:30 p. m. At UNION PARK CONGREGATIONAL CHURCH.

Topic: SOME SOCIAL PROBLEMS.

a. Juvenile Crime.
b. Problem of Poverty.
c. The Tenement.
d. (One other.)

(By leaders in these directions.)

Discussion.

7:30 p. m. UNION PARK CHURCH.

THE PROBLEM OF LABOR AND CAPITAL.

a. Ethics of the Labor Union (by a prominent exponent).
b. Rights and Perils of Capital (by a bank president).
c. The Sympathy of the Church.

Wednesday, June 6.

9:30 a. m. At CHICAGO UNIVERSITY.

Topic: THEOLOGICAL RECONSTRUCTION.

a. The Modern Conception of God.
b. The Critical Point in Theology Today.
c. Discussion. Each speaker two minutes.

12:30 p. m. Luncheon at University Commons.

2:00 p. m. At UNIVERSITY CONGREGATIONAL CHURCH.

Topic: RELIGION IN EDUCATIONAL CIRCLES.

a. The College Man and the Church.
b. Teaching the "New" Bible.
c. Discussion of the Sunday School Problem.

7:30 p. m. At Presbyterian Church.

Topic: THE CHURCH FOR THE WORLD.

Expected speakers will bring meetings to a fitting climax.

Thursday, June 7.

10 a. m. Business meeting and election.

12 m. Luncheon served to all guests by ladies of Lincoln Centre.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

A Change at Rome.

Changes in the Roman Catholic Church, whether of doctrine or of policy, come very slowly. For some time it has been evident that the papacy wished to be reconciled with the Italian government. A year or two ago the rule forbidding all good Catholics to have any part in political life in Italy was relaxed, in an official way, and now another step toward reconciliation has been taken in the attendance of four cardinals at a dinner given by Mr. White, our ambassador to Italy. The significance of this attendance lies in the fact that hitherto no papal officials have been permitted to recognize any officials of the Italian government or even any ambassador accredited to it. Mr. White may have been chosen as the first for whom the rule was to be relaxed, on account of the conspicuously neutral position of our country in all such controversies. But, of course, this action forms a precedent. By gradations as imperceptible as the papal party knows how to make them, and it is skilled in such things, the papacy will reconcile itself to the Italian government which expelled it from all temporal power. Even the papacy bows to facts after a while.

Graft Charges.

Graft charges show no diminution in number or importance, though public attention has been largely diverted from them through weariness of the subject and absorption in the San Francisco horror. Two items in Chicago, which, at an earlier time would have aroused great excitement, are viewed almost with indifference. One is a charge of the grossest extravagance, continuing through a number of years, in the management of the drainage canal. The other is a charge of fraud, amounting to $5,000,000, in the affairs of Cook county. A life insurance president has also been indicted for official wrongdoings and numerous minor charges have come to light. Though the novelty has worn off there is no disposition to condone any wrongdoing or to have matters slurred over, as if the rest of this business might better be stopped. A disposition was visible in connection with the President's "muck-rake speech" to endeavor to laugh the rest of the graft charges out of court, by endeavoring to make ridiculous the magazine writers who have been so influential in the crusade, but the attempt has failed. Some writers may have "slopped over," but the great bulk of the work has been solid and helpful and is not to be brought into contempt. There is a more healthful tone

throughout the country because of this work and though people may not get so excited over graft discoveries as they did at first, they are just as determined to carry the house-cleaning through. They have enlisted for the war.

The Coal Strike.

The coal strike drags its weary way along with the odds apparently a little in favor of the employers. They base their refusal of an increase of wages of 10 per cent per ton on the ground that it cannot be given without an increase of price to the consumer. Whether this is an absolutely accurate statement or not, it indicates not only a desire to use the argument likely to appeal most to the miner, but also, we think, a growing respect for the public as a body which, though long suffering, will turn at last and which is dangerous when roused. With all these coal-road investigations and the like the coal operators do not wish to make themselves more unpopular with the general public than is necessary for their profits.

Woman Suffragists and the House of Commons.

All the traditions of the elders were broken to bits last week when, in the British House of Commons, a speech by Kier Hardie in favor of woman's suffrage was interrupted by a cry of "Hear, Hear" in a woman's voice from the visitors' gallery. Theoretically, no visitors are allowed in the house, and their gallery is separated by a grille from the session room, and can be cleared on the demand of any one member. The interruption was not only a gross, though highly amusing act of indecorum, it was also an interference with legislation, which would have been of no little importance if it had not been so ludicrous. A legislature which should undertake to do business in the atmosphere of a championship baseball game would have a hard time of it. The incident will prove injurious to the cause of woman suffrage.

Russia's Troubles.

It is hard for those who have learned to despise people to trust them. It is hard for those who have held authority to give it up. These seem to be the two reasons for the very unsatisfactory nature of the draft for the new "fundamental law" or constitution, which has recently been propounded in Russia. It seems to be of the kind that makes a promise to the ear but breaks it to the sense. But it makes but little difference after all what the constitution is so long as there is one. Power will pass sooner or later to the representatives of the people, so long as these are elected and have the right to speak and to inquire. There are great possibilities, however, that the Czar may lose his throne, and the chances for this are at least as great from exasperation with him for granting too little as from recklessness from having received too much from him.

The Railroad Rate Bill.

Probably before these words are read the Senate will have voted on the railroad rate bill. Prophecies are proverbially foolish, but I hazard the guess that the bill will pass the Senate in a form satisfactory to the President and the general public. The Senate is not altogether deaf to political considerations, and a blind man can see that to fail to pass a satisfactory bill would be terribly bad politics for the Republicans. It seems to be clear that the delay in acting on the bill has been due to the dilatory tactics of the railroad men. If this should bring about the final failure of the bill, the natural result would be a Democratic majority in the House elected next November. This would mean threats of tariff-tinkering and other actions by no means agreeable to the trust magnate. The rate bill may be a bitter pill, but it may be better from the trust point of view to have it come alone now than to have it come later with a low tariff and a higher inheritance tax.

The Trial of Dr. Crapsey.

An event of special interest in the theological world has been the heresy trial of the Rev. A. S. Crapsey, D. D., of the Protestant Episcopal Church, which is still in progress as these lines are written. The special charge against Dr. Crapsey is disbelief in certain articles of the Apostle's Creed, particularly the virgin birth. There is no dispute as to the facts in the case, the views are acknowledged. The question is as to the law of the church. On the one hand it is fairly stated that the statements of the prayer-book, and even of the creeds therein contained, have never been universally received by the Episcopal Church with absolute literalness. For instance, the words, "Holy Catholic Church" and "Resurrection of the body" have never been generally received there, in their literal and historical meaning. On the other hand, long usage has made the real meaning of these words obscure, and there has been no evident discrepancy in their use. But the statement of the virgin birth in the creed cannot be explained away, and it cannot but be shocking to the moral sense to have a man lead his people Sunday after Sunday in a confession of faith which he does not believe. It becomes a pertinent question, also, if these teachings of the church and her liturgy may be publicly denied by her ministers, whether any of the liturgy can be supposed to have other than a Pickwickian meaning. But, again, on the side of Dr. Crapsey, it is asserted that a large proportion of both clergy and laity sympathize with him in these views, that they are perhaps a majority, as they are certainly the intellectual leaders of the church. Must a church cut off its own head in order to be true to an outworn creed? It has been asserted that the outcome of this trial means either a great outgo of Episcopalians into Unitarianism if there is a conviction, or a great inflow of Unitarians into the Episcopal Church if there is an acquittal.

San Francisco.

The newspapers for the past week, as for the latter part of the week before, have been given up almost exclusively to the San Francisco disaster. To attempt to go over any of the details here would be absurd, as they are already familiar to most readers. The following points stand out with especial clearness: First, the universal outburst of sympathy, which expressed itself in practical form in great gifts. People gave because they felt the need of giving, without stopping to ask whether all their gifts would be needed. Second, the great power of self-restraint, and consequent efficiency, to be found among us when great emergencies demand it. We are not, under ordinary circumstances, very careful in our observance of law. But when such an emergency as this arises the fundamental instinct of order comes out in splendid fashion. Third, there are always some natures to be found so base that even the direst catastrophe is to them merely an opportunity for gratifying some selfish desire. Fearful stories come through the papers of robbers preying on victims of the disaster. Some of these stories are probably lies, but they illustrate the principle just as clearly. To tell lies to enhance the horror of such a disaster is as truly a crime as to rob the dead.

The President on the Navy.

At a speech at the interment of the remains of Paul Jones at Annapolis the President took occasion to point out that most of our humiliations in the war of 1812, and they were many, were due to our lack of any navy worthy of the name. In fact, if there had been a navy there would have been no war. The President's history is all right, and no man can read the chronicles of the early years of the last century without a sense of degradation that his country should have been so humiliated. Whether the President's logic is as good as his history, whether there may not be another danger in building up a navy so strong that it will never be satisfied till it has fought it out on some pretext or another with some opponent worthy of its steel, that is another question.

Boom for Cannon.

This administration is more than a quarter over, there are less than three years left of it; so it is high time to be getting other candidates ready for the presidency. Speaker Cannon, of the House, is proposed by some, especially by papers in Chicago. In the interview reported he takes the matter without too great seriousness, which is in his favor. There is still room, however, for a good many things in those three short years.

French Disturbances.

The news from France has been more alarming than seems to have been generally realized. Coal strikes of as serious a character as our own have been in progress for some time. The fearful mine disaster and especially the unfortunate failure to follow the rescue work up to the last, with the result that men escaped after all rescue work had been abandoned, these things worked heavily among all laboring classes against mine owners, capitalists and existing conditions generally, including the government. Agitators of all persuasions, from royalty to anarchist, seem to have taken advantage of this condition to stir up trouble. M. Clemenceau, the minister of the interior, is said to have shown lack of firmness in dealing with the situation and for a while the first of May was looked forward to as a time when labor demonstrations would be converted into tumults which might even threaten the existence of the republic. The government has, however, awakened to the possible peril and has massed troops at Paris and at danger points in the north, so that, at last accounts, the crisis was considered to have already passed. The present republic has lasted nearly twice as long as any previous government since the revolution and has shown many elements of stability under trying conditions. Its most dangerous foe has been neither Bonapartist nor Royalist, but graft. When that is repressed its destiny may be considered assured.

T. D. B.

THE HOME

Helps to High Living

SUN.—The greatest of faults I should say is to be conscious of none.

MON.—The thing which is deepest-rooted in nature, what we call *truest*, that thing and not the other will be found growing at last.

TUES.—They wrong man greatly who say he is to be seduced by ease. Difficulty, abnegation, martyrdom, death are the *allurements* that act on the heart of man.

WED.—Enjoying things which are pleasant; that is not the evil: it is the reducing of our moral self to slavery by them that is.

THURS.—A vein of poetry exists in the hearts of all men.

FRI.—Let a man *do* his work; the fruit of it is the care of another than he.

SAT.—All uniforms shall be good, so they hold in them true, valiant men.

—*From "Heroes and Hero Worship," by Thomas Carlyle.*

Grandmas

The grandmas in the story-books
Are not a bit like mine.
They sit and knit, or else they read
The Bible all the time.

Their hair is white, they wear a cap,
And lean upon a cane,
And always talk about the days
That never come again.

When little girls lean on their knee
They lift a trembling hand,
And point the way for tiny feet
To reach the heavenly land.

Mine takes me to the matinee,
And walks along so fast
I hardly get a chance to see
The windows going past.

She doesn't read the Bible, *much*,
Nor through the Scriptures search,
And she likes a rainy Sunday
When you cannot go to church.

Then, *new* books from the library
Are what she reads all day,
And when I lean upon her knee
She says: "Now, run away!"

She never sits a-knitting
In the gloaming, as she ought,
And I know that Papa's stockings
At the store are always bought.

And she never wears an apron
With a pep'mint in the pocket,
Nor carries grandpa's picture
In a little round gold locket.

She never calls to me and says,
"Put on my bonnet, child,"
Nor lets me help her down the steps
A-smiling, meek and mild.

When Papa takes us for a spin
Upon the boulevard
She sits up straight and doesn't mind,
Although it jounces—*hard.*

We go so fast I hold on tight,
And hardly dare to stir,
But she just laughs and says, "Oh, no,"
It's not too fast for *her!*

What's printed in a book is true,
Of course you musn't doubt it,
And yet my grandma can't be wrong;
What shall I do about it?

—*Judith Giddings, in Harper's Magazine.*

Hope, child, tomorrow and tomorrow still,
And every morrow hope—trust while you live.
—*Victor Hugo.*

Education in Truth Telling

Scientists are distinguished from other observers by their greater accuracy. Intellectual honesty is that moral quality which science is best calculated to foster. All the great scientists have been haunted by a high ideal of truth, and a gleam of that ideal, however faint, may be made to shed its light even into the schoolroom. It is obvious that this realistic tutoring into veracity will be of special use to children who are led into lying by a too vivid imagination.

Let me add the following remarks in regard to indirect means of promoting truthfulness: The teacher can do a great deal to cultivate respect for the truth among his pupils by frankly admitting an error whenever he has fallen into one. Some teachers try to save their dignity by glossing over their mistakes. But even young children are shrewd enough to estimate such trickery at its worth; while he who manfully confesses that he has been in the wrong, earns the respect of his class and sets them an invaluable example.

It is well also to observe strict accuracy even in matters which of themselves are of no moment. For instance, in giving an account of a botanizing expedition, you begin, perhaps, by saying, "It was half-past ten when we arrived at our destination." Suddenly you stop and correct yourself. "No, I was mistaken, it could not have been later than ten o'clock." Does this strike you as pedantic? But if you fix the time at all is it not worth while to fix it with approximate correctness? True, it makes no difference in regard to what you are about to relate, whether you arrived at half-past or at ten. But, precisely because it makes no difference, it shows the value which you set on accuracy, even in trifles.

And by such little turns of phrase, by such unsubstantial influences, coming from the teacher, the pupil's character is molded.—*From Moral Instruction of Children, by Felix Adler.*

In a letter from one who has been near San Francisco through its terrible calamity is the following picture, which is sent for us to see. "For me I have gotten an inspiration and cheer out of said people that I never had before. I never saw anything like the noble qualities displayed. Few tears, no squawks, good nature and kindliness everywhere.

"I have met lots of people having only their clothes, who are glad they are alive and thankful for a warm jelly or a cold potato."

The Great Theorem

A happy man or woman is a better thing to find than a 5-pound note. He or she is a radiating focus of good will; and their entrance into a room is as though another candle had been lighted. We need not care whether they can prove the forty-seventh proposition, they do a better thing than that, they practically demonstrate the great Theorem of the Liveableness of Life.—*Robert Louis Stevenson.*

The first day of spring is one thing and the first spring day is another. The difference between them is sometimes as great as a month.—*Henry Van Dyke.*

The wind blows, the sun shines, the birds sing loud,
The blue, blue sky is flecked with fleecy, dappled cloud,
Over earth's rejoicing fields the children dance and sing,
And the frogs pipe in chorus, "It is spring! It is spring!"
—*Celia Thaxter.*

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THE FIELD

"The World is my Country, to do good is my Religion."

Chicago.—The fifty-fourth annual meeting of the Western Unitarian Conference is to be held this year in the new Unity church building of Chicago, erected on Barry avenue and Evanston street, May 14-16. The program is published in the Western Conference News Letter, which can be obtained at 175 Dearborn street, of W. H. Backus, secretary. Monday is to be given over to the women's alliance, a ministers' meeting at 4 o'clock, followed by a luncheon in the church dining room; plates, 50 cents each. Tuesday morning the routine work of the conference; in the afternoon, discussion of the "Creative Ideal in Social Betterment"; vesper services, 4:15, and a platform meeting in the evening, on "The Church and the Community." Speakers, Revs. Mr. Dotson, of St. Louis, Mr. MacCarthy, of Kalamazoo, and Mr. Bryant, of Rockford. Wednesday forenoon the Sunday-school day; afternoon, the Young People's Union, with a banquet at the Palmer House in the evening; plates, $1.50. Revs. Eleanor Gordon, of Des Moines; M. O. Simons, of Cleveland; O. P. Ryan, of Streator; M. Rovena Morse, of Geneva, and E. Stanton Hodgin, of Minneapolis, speakers. Owing to delays in the completion of the new church the dedication of the building is postponed until fall.

Foreign Notes

RELATIONS OF LIBERAL RELIGION TO SOCIAL REFORMS.—The published proceedings of the Geneva Congress have just come to hand and some passages from Mr. Tarrant's stirring paper seem to furnish an excellent sequel to Mr. Jones' sermon on socialism. Mr. Tarrant says in part:

Surely there is no one of us who would willingly be only a "hearer of the word" and not a "doer" also. If ever there were a group of thinkers upon whom there lay a supreme obligation to act, it is ourselves. As theologians, our characteristic note is "*the Man* above the Dogma." Our theology is, in fact, largely an outburst of protest in the name of the simple human instincts that have been outraged by the abstractions and artificialisms of the schools. As regards our ecclesiastical polity, doubtless considerable variety shows at present upon the surface, but at heart we all approve the declaration: "*The Man* above the Church." Our love of individual liberty does not stop short of the contest with even the most august of social organizations, and if a crisis arises in which the nation itself, acting through its officers, seeks to crush out the free life of the citizen by sheer weight of authority, our sympathies go with "*the Man*" even before the nation. One reason for laying this emphasis on the rights of the individual soul and conscience is a ready one; *there*, in the inner life of a man, and not in things external, however dignified and imposing, lie the highest values of existence.

It is easy to say such things, and easy to applaud them; but they imply a corollary of vast significance. The more clearly we discern the worth of every individual soul, the more imperative the duty becomes to secure, as far as we can, that every individual soul has a chance of living its worthiest life. What we see around us in the case of many, if not the actual majority of human beings, is surely, in heaven's name, not their worthiest life. By every declaration we make of the rights of men we are the more bound to do battle for them. Others may do as they will, but we cannot evade the duty of directly interfering with the drift of things, lest the brute elements crush out the human. The course of civic and commercial life must be altered until no unnecessary obstacle stands in the way of individual development. The social reform we desire is simply this—the opportunity for men to be men indeed, not drilled all into one pattern, but every one his best self.

But, to secure it, how much is needed? The pith and centre of one reformation is just there. The struggle has its political aspect, and here, I am well aware, we meet with disturbing passions which are more keen today, I think, than those of the theological world. Pitiful it is that the simple desire for "all men's good" is so often missed amid party conflicts; but, at whatever risks, liberal religion must do its duty, even at the risk of entering, when necessary, the field of politics. Imagine, if you can, a Moses, Amos, Jesus, or Paul, abandoning his duty to be a helper of men, and driven into religious quietism by the cry of "politics!" Rather let us be insistent that no department of human activity can be excluded from religious influences without suffering loss—least of all the department where laws are made and applied, where taxation is incurred, and the daily life of the people is involved in the quarrels of states.

Obviously, our time today permits of only the briefest reference to detailed facts; but two salient factors in the social problem demand at least a word or two. Who can consider without sadness and apprehension the *Congested Population* in our great modern cities? Even if the swarms of these human hives remained without increase, the spectacle of them must stagger all but the stoutest or the most callous. Here, in the densely thronged streets and alleys, is a source of enormous evils—physical, economic, moral. The sanitary inspector, the schoolmaster, the missionary, the magistrate and police—all are busy, and undoubtedly with good results—and yet, who of us would wish his own child to be a dweller in those mean streets? What a slender chance there is for a healthy mind or body to develop in such conditions? But the tide swells continually into these backwaters of civilization, and ever as the numbers grow the problem deepens. We are doing what we can (I trust) to grapple with the misery thus generated; but let us be frank, and confess—as the first step to radical reform—that all we can do by way of amelioration is tragically insufficient, especially while this tendency to congestion continues and increases as it does.

Let us also be honest, and confess that some of the worst evils in these overcrowded centers arise through the luxurious and vicious tastes of the well-to-do. An idle rich class, with its propensity to extravagant outlay, to silly or pernicious amusements, to incessant gambling, sets the pace to those who think it is fine to imitate the so-called leaders of society. Frugality and industry, such as might thrive, in self-respect in simpler communities, find themselves out of fashion where artificial needs are so ingeniously multiplied. Well may the voice of the reformer be heard amongst us pleading for *La Vie Simple*. The welcome given far and wide to that voice is a gratifying sign; but, after all, it is, I fear, but the sign of a bad conscience, and evidence of genuine repentance is but slight. What room is there for the works of repentance while Vanity Fair is still so densely crowded around us? What possibility is there of "sweeter manners" for the poor and healthier virtues for the rich in such vast, bewildering maelstroms as these that swirl around us?

Glance also at the *chaos in industrial life* that leaves, as one very obvious evidence of its existence, the ragged regiments of "unemployed" in our streets, not only in winter time, but all the year round. It is an old evil, and the resulting waste and woe have been a theme for warning voices since the rise of modern industrialism. Granted that *some* progress has been made towards the better organization of labor; granted, also, that there is grave risk of increasing the evils of the present state of affairs by short-sighted (still more by self-interested) interference—still, *laissez faire* is impossible. The poverty, crime and misery, more or less directly resulting from the absence of intelligence and morality in our industrial and commercial methods, are too awful to be let

The Old Guard

We are in receipt of a letter inclosing two dollars to renew subscription to UNITY, with the statement:

"I have taken Unity since it was started."
G. KARNER, Quincy, Ill.

Inquiry of our Senior Editor elicits the fact that there are not a few included in this list. We should like to publish the names of those who have subscribed for this paper for *over 28 years.* Will our friends kindly send us the names of this *Old Guard* of our Leader?

Manager UNITY,
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alone. "Why this waste?" Men and women, who are of our own flesh and blood, do not become paupers, criminals, drunken and depraved by deliberate preference!

Must not our relation to social reforms, then, be one of more than mere criticism, more than sentimental and fruitless sympathy? Must we not, in due gravity, dare to interfere, so that nature is "second thoughts"—thoughts of kindly graciousness to her human children—may be brought to bear? By all means let us *study;* but, while we are studying, men are corrupting and women are starving—or worse. Some things, surely, we see clearly; and where the vision is clear, who will shrink from the responsibility of taking action? Rather, who will not shrink from inaction? Better a mistake, if honest, than inhuman disregard of the woes of men.

We are servants of religion. In our "ministry of the Word," whether in the press or in the pulpit, we must protest incessantly against every form of the assumption, often so thoughtlessly and selfishly made, that the masses, at the base, surely must of necessity be degraded, and the weakest be crushed out of existence by the strong and clever. But we must go beyond this protest. Our "ministry of deed" must be earnest, however isolated our work. In our separate apprenticeships to the work of redeeming souls and bodies from wretchedness, we are preparing the world, let us believe, for a more collective advance. Perhaps any proposal at present to establish among ourselves a new "Institute of Social Progress" would be deemed premature; yet, will it not come by and by? Scores of beneficent agencies exist among us—would it not be worth while to get them all in full view? To realize how many there are, and how nobly served, must encourage us—even if, the next moment, we realize afresh their inadequacy.

We have schools and classes, temperance and thrift societies, labor bureaus, relief committees, and so on; our coming together should serve to invite each to further work in his own place. Co-operation will surely and naturally grow among these one agencies, where so much sympathy already exists.

The world, if it takes notice of us, may observe that we describe ourselves as "thinkers *and workers.*" The need for everybody's work in this field is clear. Whether liberal religion *can* materially affect the course of social reform, some may doubt. I do not. The research for truth which we have made, long and earnestly in matters critical and speculative, has not been without results (we are bold to think) in affecting the course of theological reform. If only we bring the same zeal and intelligence into this part of our duty, we may hope, few as we are, to work not in vain. Be that as it may; if the crying need for social reform does not seriously affect liberal religion, kindling in it more and more the fires of a sacred passion, perish such liberalism from the face of the earth!

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Widening the Gates

Brooklyn Sunday-School Union Admits Universalists and Swedenborgians.

Action that is held to have much more than local significance was taken a few weeks ago by the Brooklyn Sunday-school Union when it voted that Universalist and Swedenborgian churches were to be considered "evangelical," and extended an invitation to the Brooklyn Sunday-schools of those bodies to come into the Union.

The purposes of the Brooklyn Union, as set forth in its by-laws, are "to encourage and assist those engaged in the superintendence and instruction of Sunday-schools; to improve the method of teaching; to promote the establishment of new schools—especially for the destitute of the city—and to unite the Christian sympathies, counsels and labor of persons of different evangelical denominations in this benevolent enterprise." For thirty years the word "evangelical" has been so interpreted as to exclude from membership in the Union the schools of Universalist, Unitarian and Swedenborgian churches, but the recent vote of the Union is naturally to be interpreted as declaring that the word "evangelical," in its true and proper meaning, is inclusive enough to admit full union, for the purposes laid down in the by-laws, between Universalists and Swedenborgians and Congregationalists, Presbyterians, Baptists, Methodists, Episcopalians, Reformed, Lutherans and Friends.

At the meeting where the matter was discussed and decided, the argument was based almost entirely, it is said, upon the meaning of the word "evangelical." There was no question raised as to the efficiency of the schools to be admitted nor as to their probable value to the Union. To prove that the by-laws were broad and inclusive enough to cover the two denominations, the Rev. F. Boyd Edwards, president of the Union, quoted the Century Dictionary definition of the word, as follows:

"Evangelical—Of or pertaining to the Gospel of Jesus Christ; comprised in or relating to the Christian revelation or dispensation; conformable to requirements of principles of the Gospel, espe-

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cially as these are set forth in the New Testament; characterized by, or manifesting the spirit of Christ; consonant with the Christian faith; as, evangelical doctrine.''

Both the Universalist and the Swedenborgian statements of doctrine were voted to be included in this definition and others that were quoted, and the action followed.

Modern Slavery

Jenkin Lloyd Jones' courageous address before the Women's club Wednesday afternoon on ''Modern Slavery'' was calculated to arouse every hearer to consider how far he or she must yield to the shams and non-essentials of society as it is organized today. Like every reformer, he spoke with exceeding plainness and very little apology for telling the truth, as he told the women that they were at once his hope and his despair. It is necessary to strike hard, to apply the lash with severity sometimes to get the attention of the complacent. Lethargy and self-satisfaction are the worst promoters of evil, or rather, its strongest defenders. It is not that people want to sin, desire to waste their lives and curse posterity, but that they are not aware that they are guilty. Various kinds of doctors, hunting for fortune and a certain kind of popularity, are ever ready to give out pleasant doses of moral soothing syrup, for bitter medicine is never popular. People are assured that things are not so bad after all, and that ''it is the fault of the system, not the individual,'' and what can they do. They ''can't reform the world,'' etc. Sit back and be comfortable and curse the man who disturbs the peace of the community by uttering unpleasant truths about things we can't help. So it was good for the members of the club, as it would have been for everyone, to receive this plain-spoken message, this challenge to thought and self-examination.

Mr. Jones attacked conventionality and tradition and fashion of almost every phase that could be reached in his allotted time. One bit of advice he might have given if he had been prescribing remedies, if he had been giving any but the rough side, the worst side, of the tyranny of fashion, which he was not, would have been that it is not necessary for every woman to conform to the extremes of fashion, even to be dressed with as much elegance and good taste as anyone can possibly be. No woman can truthfully say that she need to buy clothes that in six months or a year will bring reproach upon her. She need not make herself conspicuous, either, for some of the women who are dressed in good taste and style are those who always avoid extremes of style; who select their clothes for utility as well as beauty. Neither is it necessary to wear shoes that deform the feet and throw the body out of balance and strain the cords of the legs. Sensible shoes can always be had if they are asked for and insisted upon. Of course the dealer always desires to sell the extremes of style, in every line. He is forced to stock up on them to satisfy the great majority of his customers and of course he wants to dispose of them before they go out of style and become worthless on his hands. But there is an increasing number of people all the time who must be supplied with sensible things and dealers are obliged to satisfy them, too.—Des Moines (Iowa) *Mail and Times.*

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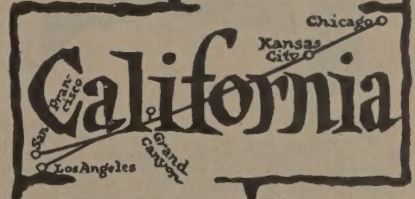

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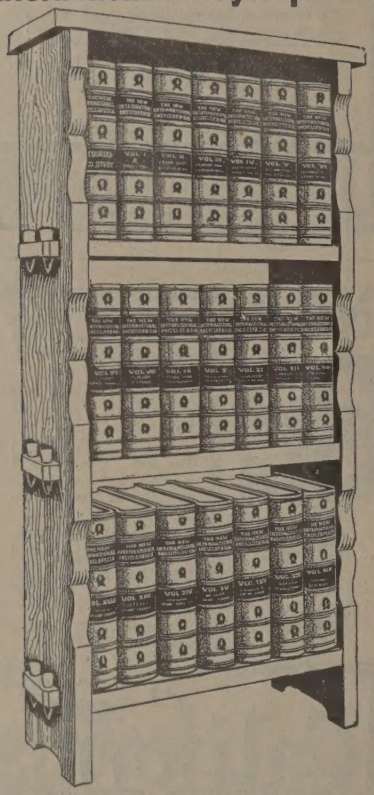

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